

The spread of the Mu'tazilah

A

Introduction

Those who took on the beliefs of the Qadariyyah was the Mu'tazilah, also some people consider the appearance of the Qadariyyah to be the first phase, the second phase is getting kicked out of the Halaqah of Hasan Al Basari because of his view regarding someone who commits a major sin. Then this is the second phase.

B

The ruling of Takfeer on Different Sects

The second phase or third phase is taking on the beliefs of the Jahmiyyah.

Who did the 'Ulama make Takfeer upon?

The serious Jahmiyyah, the 'Ulama made Takfeer on them generally, which includes Jahm Ibn Safwan. As for the Mu'tazilah, they did not make Takfeer of them as a whole. But they did make Takfeer on the extreme Qadariyyah that said that Allah ﷻ doesn't know what will happen tomorrow, they made Takfeer of them. They did not make Takfeer on those who said Allah ﷻ does not create the actions of the servants.

The Belief of the Mu'tazilah (in general), although disgusting, did not take them out of Islam, but the closer they got to the Jahmiyyah, the closer they become to exiting Islam. And you

can bring this back to Abdullah Ibn Mubarak's statement.

Ibn Taymiyyah said to the Jahmiyyah, 'If I said what you said, I would have disbelieved'. He is saying that if they really understood what they were saying, they would be Kafir, but due to their confusion, he didn't do Takfeer upon them. The Khawarij are not Muslim, according to Ali Ibn Abi Talib رضي الله عنه they are brothers who have transgressed us. As for the Imamiyyah, their belief in general, is Kufr, but to declare them Kafir is another step.

Who are the Zaydiyyah?

The Zaydiyyah are those who said when they asked about cursing Abu Bakr رضي الله عنه and Umar رضي الله عنه and Zaid said, 'they were my grandfather's trustworthy ministers.' A group left from Zaid and a group remained. The group that left him are called Imamiyyah with all their different Imams. Generally, the belief of them that their Imams are divinely appointed Imams, their beliefs have multiples elements of Kufr within them. As for the Zaydiyyah, they did not curse the Sahabah, nor did they speak about divinely appointed Imams, they did not curse Jibreel, all of those beliefs came from the Imamiyyah.

But you can not declare all of them as Kafir because some of them are extremely ignorant and they are just born in a country and they don't even know what their beliefs are.

The line between the Qadariyyah

As for the Qadariyyah, the line is drawn between those people who deny Allah's knowledge and those who deny Allah creates our actions.

those people who deny Allah's knowledge and

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those who deny Allah creates our actions

The person who denies Allah's knowledge leaves the religion, but as for the one who denies Allah created our action has indeed created a grave mistake and a lie about Allah but they do not leave Islam.

The line between the Murji'ah

The Ghulat Al-Murjiah like Jahm, who believed that it is just enough to know Allah ﷻ to be a Muslim and that not knowing Allah ﷻ is all it takes to be a Kafir, regardless of any other actions. This is no doubt Kufr.

As for the Mainstream Murj'iah which is that Iman does not go up and down, actions are not part of Iman, this does not take them out of Islam.

The line between the Jahmiyyah

The line is drawn between Ghulat Al-Jahmiyyah like Jahm and between those who fell into a certain amount of the belief in Jahm, like they denied many of Allah's ﷻ attributes. For example, the later 'Ashaari'ah, but no one made Takfeer of them even though they had absorbed some of the mistakes of Kahm. But those who absorbed a large amount of what Jahm said, the 'Ulama declared them to be Kafir.

**Ahlul-Sunnah did not set
out to declare Takfeer**

It is very strange, that Ahlul-Sunnah are accused of Taker, especially the accusations towards It sounds like you're referring to Sheikh Muhammad ibn Abd al-Wahhab رحمه الله, even anyone who reads his books will find that he was the furthest away from declaring Takfir. Once Jahm said that when Allah ﷻ is neither far or high or low or close, he set up the belief that Allah ﷻ is everywhere.

Sheik Uthaimeen divided them into two:

1. The first one who knows what they are saying, they have left the religion.
2. The average Muslim who says this statement, when you ask them is Fir'aun Allah ﷻ, they would reject this, but they just keep saying the words, these people do not leave Islam. They are trying to respect Allah ﷻ but they have done it in the wrong way. Ahlul-sunnah are the most cautious about declaring Takfeer.

Jahm's Kufr is even worse than that of the general Jews and the Christians because his beliefs, in reality, is Atheism.

C

The Doubts They Introduced

The Mu'tazilah almost brought legitimacy to the principles that Jahm set out, they didn't fall into Jahm's beliefs, but they took Jahm's Usool, his reasoning and his methods and they brought it legitimacy because these were people who had knowledge and arguments.

They had the ability to present it beautifully in the Arabic language. The further a person is from Ahul-Sunnah, the more clearer it is to see their Deviancy. Something what Jahm brought, what not a Shubhah, it was not close to the truth. The best Shubhah Jahm had was 'nothing resembles him', but this was his only Shubhah barely. Then when you get to the Mu'tazilah, it gets more, when it gets to the 'Ashaa'irah refuting them, the Shubuhah become more. The more further you go, the more they mix the truth with their lies.

D

What they took from the Jahmiyyah

The beliefs that the Mu'tazilah took from Jahm is the following:

1. Denying that the believers will see Allah ﷻ on the Day of Judgement
2. Denying the Attributers of Allah ﷻ but they did not go to the same level as Jahm
3. The Quran is created

They did not take all of the Jahmiyyah's beliefs, but they took the principles of Philosophy and the Intellect, and the fact that the pure logical evidences supersedes other evidences, even if they did not express it. They would not go back to the Quran for evidences. They used logic for beliefs of Aqeedah like Jahm, when he debated the Indian Philosophers, he would not use evidences from the Quran. The Mu'tazilah also have this.

Al-Mu'moon is a key figure because of the translation of Greek Philosophy into the Arabic language, this leads to a vast growth in Philosophy among the Muslims and using logic to prove issues of Aqeedah.

E

Their Aqeedah: Tawheed

The Aqeedah of the Mu'tazilah is called Al-Usool Al-Khamsa. These are the main points of their Aqeedah.

1. At-Towheed

Their first principle may have a beautiful name but name do not change reality, there Tawheed.

Al Qadi abdul Jabbar Mutazili(415) said:

التوحيد في اصطلاح المتكلمين: يقول القاضي: "فأما في اصطلاح المتكلمين، فهو العلم بأن الله تعالى واحد لا يشاركه غيره فيما يستحق من الصفات نفيا وإثباتا على الحد الذي يستحقه، والإقرار به. ولا بد من اعتبار هذين الشرطين: العلم والإقرار جميعا، لأنه لو علم ولم يقر أو أقر ولم يعلم لم يكن موحدا" (٢)

"Tawheed, it is the knowledge that Allah, the Exalted, is one, with none sharing in what He deserves in terms of attributes, in negation and affirmation, to the extent that He deserves, and the acknowledgment of this. Both conditions must be considered: knowledge and belief together, because if one knows but does not acknowledge, or acknowledges but does not know, they are not considered a person of Tawheed."

But what he really means is denying Allah's Attributes. The way they denied the Attributes was different.

Shehrestani said:

القاعدة الأولى: القول بنفي صفات الباري تعالى؛ من العلم والقدرة، والإرادة، والحياة، وكانت هذه المقالة في بدايتها غير نضيجة ٠٢. وكان واصل بن عطاء يشرع فيها على قول ظاهر، وهو الاتفاق على استحالة وجود إلهين قديمين أزليين، قال: ومن أثبت معنى صفة قديمة فقد أثبت إلهين.

Wasil ibn Ata began to articulate it with an apparent argument, which was the agreement on the impossibility of the existence of two eternal gods. He said: Whoever affirms the meaning of an eternal attribute has affirmed the existence of two gods.

Murtaza az Zaidi al Mu'tazili (840) said:

وقد ذكر ابن المرتضي المعتزلي إجماعهم على ذلك، فقال: "وأما ما أجمعت عليه المعتزلة، فقد أجمعوا على أن للعالم محدثا قديما قادرا عالما حيا لا لمعان .." (١١). وقد تمسكوا في قولهم هذا بشبهات، منها ما يلي

Ibn al-Murtada, the Mu'tazilite, mentioned their هتة ششط on this, saying: "As for what the Mu'tazila have unanimously agreed upon, they have agreed that the world has a creator who is eternal(QADEEM),powerful, knowing, and alive, but without meanings (distinct attributes) ..."

Qadeem is a bad word to use, it just means old. But the philosophers use the word Qadeem to mean eternal. The Mu'tazilah agreed upon this using no evidences, they just said that 'My Aql is better than yours, my reasoning is better than yours'

The majority of them, said openly, 'Allah ﷻ is knowledgeable, powerful, Alive, but he has no knowledge, no power, no life'

Because in their idea, when you affirm knowledge that is eternal for Allah ﷻ, you believe in two Gods, which the whole problem came from the principles of Jahm.

We believe in it as a name, but we don't accept the action

Some of them said it as, 'Allah ﷻ is knowledge, and He ﷻ is knowledgeable, but the meaning of knowledge is just another word for Himself.' They did the same for other Attributes such as Power, and being Alive. They believed the Attributes don't have meanings, it only means Allah ﷻ Himself. This is what they mean by Tawheed: the Denial of Allah's (ﷻ) Sifaat. Because they believe that either they are comparing Allah ﷻ to his creation or they are saying that there is two Gods.

F

Their Aqeedah: Al-'Adl

2.Al-'Adl

Al-'Adl has nothing to do with justice.

قول القاضي عبد الجبار في بيانه لمعنى العدل ودلالاته، وفي سبب تأخير الكلام عليه بعد إيراد بحث التوحيد - يقول

وأما الأصل الثاني من الأصول الخمسة وهو الكلام في العدل. وهو كلام يرجع إلى أفعال القديم جل وعز وما يجوز عليه وما لا (يجوز، فذلك أو جبننا تأخير الكلام في العدل عن الكلام في التوحيد " ١

Judge Abdul Jabbar, in explaining the meaning and implications of justice, and the reason for addressing it after discussing Tawheed, says:

"As for the second principle of the five principles, which is the discourse on justice. This discourse pertains to **the actions of the Eternal**, Glorious and Exalted, and **what is permissible to say about Him and what is not permissible to say about him**. This is why we

have deemed it necessary to delay the discussion on justice until after the discussion on Tawheed.” (means belief in Qadr that goes with Qadariyyah - Khalq Af’aal ul ‘ibaad)

What they mean by justice is that Allah ﷻ does not create the actions of the servants because they think if you say that then you are saying Allah ﷻ unjust. The reason why many call them the Qadariyyah is that they took beliefs from them. For example, Allah ﷻ does not do which is disgusting, which they use to say therefore, the servant creates their own actions. This is something how they worded it.

The Prophet ﷺ said, ‘We do not attribute evil to You’. Allah ﷻ is the Creator of all things.

113:2



مِنْ شَرِّ مَا خَلَقَ ۚ

from the evil of whatever He has created,

The fact that Allah ﷻ created evil, does not mean that His ﷻ actions are disgusting. The way of the philosophers is that they put you in an impossible situation. We say that Allah ﷻ created evil for a Wisdom and a Purpose, a purpose which is Noble and Praiseworthy.

37:96



وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ۚ

when it is Allah Who created you and whatever you do?”

The way they word it is that you have to agree.

G

Their Aqeedah: Al-Wa'd Wal Wa'eed

3.The belief about the promise of Paradise and the Punishment

The Mu'tazilah believe that it is Wajib upon Allah ﷻ to give you Jannah. Ahlul-Sunnah said, no, it is a Grace and Blessing from Allah ﷻ. The Mu'tazilah said you deserve it. Rather, this is not the case shown in this hadith.

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو عُبَيْدٍ، مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "لَنْ يُدْخَلَ أَحَدًا عَمَلُهُ الْجَنَّةَ". قَالُوا وَلَا أَنْتَ يَا رَسُولَ اللَّهِ قَالَ "لَا، وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ بِفَضْلٍ وَرَحْمَةٍ فَسَدَّدُوا وَقَارِبُوا وَلَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ إِمَّا مُحْسِنًا فَلَعَلَّهُ أَنْ يَزِدَّادَ خَيْرًا، وَإِمَّا مُسِيئًا فَلَعَلَّهُ أَنْ يَسْتَعْتَبَ".

Narrated Abu Huraira:

I heard Allah's Messenger (ﷺ) saying, "The good deeds of any person will not make him enter Paradise." (i.e., None can enter Paradise through his good deeds.) They (the Prophet's companions) said, 'Not even you, O Allah's Messenger (ﷺ)?' He said, "Not even myself, unless Allah bestows His favor and mercy on me." So be moderate in your religious deeds and do the deeds that are within your ability: and none of you should wish for death, for if he is a good doer, he may increase his good deeds, and if he is an evil doer, he may repent to Allah."

Reference : Sahih al-Bukhari 5673
In-book reference : Book 75, Hadith 33
USC-MSA web (English) reference : Vol. 7, Book 70, Hadith 577
(deprecated numbering scheme)

The idea that you have a right to Allah's ﷻ rewards is something the Mu'tazilah brought. As for Al-Wa'eed, they are with the Khawaarij, that is why the Mu'tazilah and the Khawaarij together are called Al'Wa'eediyyah. For them, they have the idea that the one who commits a Major Sin will be in the Fire forever.

4. Al manzila bayna manzilatayn

A place between two places. **The idea of how do you describe a Fasiq in this world.** They mean that you describe them as neither Kafir nor Mu'min.

H

Their 'Aqeedah: Amr Bil Ma'roof Wan Nahi 'Anil Munkar

5. Al 'amr bil ma'roof and nahya 'anil munkar

There are two aspects within this:

The first one is regarding Allah's ﷻ actions. again, they talk about evil and that you can not describe Allah' ﷻ actions and the actions of the servants. It also has a connection to the Fasiq, they said that 'there is no difference between fighting the Kafir and fighting the Faasiq'.

I

Who does their 'Aqeedah Go Back To?

Within the Mu'tazilah, there are a large amount of disagreements. It is said that:

- Broke into 70 sects.
- Shehrestani mentioned broke into 12 sects
- Baghdadi said 22 sects
- People call them ashaabul adl wat tawheed
- People call them Qadariyyah
- Also called Adaliyyah

The Mu'tazilah see their Madhab to be older than Wasil. There is nobody that will say their Madhab came about 100 years after the Hijra. They have to say it is the Aqeedah of the Sahabah. They have to try and find a way because it is the clearest evidence of disbelief. You can just ask them, 'Who held this belief before [...] did?' Before Wasil Ibn Ata. They said Ali Ibn Abi Talib رضي الله عنه held this belief and it came to Abi Hashim who was the teacher of Wasil Ibn Ata, this is a completely fabricated chain, this is something every single group will try to do. The narrations that bring it from Ali Ibn Abi Talib رضي الله عنه are just in their books and they just mention it, nothing else.

The chain can not go back to any Sahabahs, to the Prophet Muhammad ﷺ, only to the Jews and the Christians. They would also just write stories that had no chain. The Aqeedah of Ahlul-Sunnah has chains of narration. They used to teach Aqeedah like Hadith, such as 'This person said that this person said that this person said that the Sahabah said..'. Our chains go back to the Salaf, the Prophet Muhammad ﷺ and the Sahabahs.

History of the Mu'tazilah and Imam Ahmad

In the time of the Umayyad rulers, those from the family of Abu Sufyan رضي الله عنه and Mu'awiyah رضي الله عنه, there was no room for the Mu'tazilah at all, they were not tolerated. The time of Bani Umayyah was better than the Abbasi Khulafah in every regard.

Harun Ar-Rashid who died 194 AH did not have a lot of connection other than the Mu'tazilah. It is said some Mu'tazili people preached they were not close to Harun Ar-Rashid, he was not upon their Madhab but he maybe wasn't as strict as the people before him about cutting of the Mu'tazilah.

His son Abdullah al mamun(218 AH) - was Mutazili himself. He made them his people, he brought them near, made them his ministers.

Ibn Qayyim said about Mamun,

غلب على مجلسه جماعة من الجهمية ممن كان أبوه الرشيد قد أقصاهم وتبعهم بالحبس والقتل. فحشوا بدعة التجهيم في أذنه وقلبه، (فقبلها، واستحسنها، ودعا الناس إليها، وعاقبهم عليها)

A group of Jahmites(mutazila who took extreme views of jahmiya), whom his father Al-Rashid had exiled and pursued with imprisonment and execution, dominated his council. They filled his ears and heart with the innovation of Tajahhum, he accepted it, found it appealing, called people to it, and punished them for not adhering to it. He wasn't around for a very long time, so Khalifa came to al Mutaseem, he's the one who beat Imam Ahmed Ibn Hanbal.

In English translation of Usool us Sunnah, there is a biography on Imam Ahmed. he was alone in defending the belief of ahlul-Sunnah and he was tortured. It is permissible to relent and give up the correct beliefs to save your belief, but Imam Ahmad never did. He was tortured and whipped till he was unconscious. That is why he is called the Imam of Ahlul-Sunnah because he was the only one to withhold and withstand the torture of the Mu'tazilah.

Bishr Al-Mareesi and Ahmad Ibn Abi Du'aad

Bishr Al-Mareesi's books

Bishr Al-Mareesi (218 AH) was considered the Sheikh of the Mu'tazilah and his father was a Jew. He Wrote a book called al irjaa' (which was about what he thought of Taweed), ar radd 'alal khawarij (refuting the Khawaarij), ar radd 'alal rafidah fil Imaamah (refuting the Shia with regards to the Imaamah).

He took the Hanafi Madhab from Al Qaadi Abi Yusuf and he was not upon their belief. He narrated from hammad ibn Salamah, Sufyan ibn Uyaynah. He began to study 'Ilm Al-Kalaam and it overtook him, then he started calling to the people that the Quran was created. And he became from the people who really absorbed what Jahm said and passed it out to the people. Many people of knowledge called him a Kafir. He never met Jahm Ibn Safwan, rather he took the the beliefs from his followers.

The Summary of Bishr Al-Mareesi's Beliefs

1. He said Iman is only affirming the truth and this is a belief from the Murji'ah
2. He said that whatever is not Tastdeeq is not Iman, so he took actions out of Iman
3. He also said the it had to be with the heart and he tongue together
4. He said the Quran was created
5. He denied Allah's ﷻ Attributes as the Mu'tazilah did
6. He said if you prostrate to the sun, it is not Kufr, but it is a sign of Kufr but it is not Kufr

What did the 'Ulama say about Bishr Al-Mareesi?

The statement of Abu Muslim Salih bin Ahmad bin Abdullah al-Hijri who narrated from his father, قال أبو مسلم صالح بن أحمد بن عبد الله الهجري، عن أبيه: "رَأَيْتُ بِشْرَ الْمَرْيَسِيِّ عَلَيْهِ لَعْنَةُ اللَّهِ مَرَّةً وَاحِدَةً،

He says, 'I saw Bishr Al-Mareesi and may the curse of Allah be upon him'

From his description he said that Bishr Al-Mareesi exactly resembles the Jews and he mentioned his father was a Jew in Kufa. He then said about him,

لَا يَرْحَمُهُ اللَّهُ لَمَّا كَانَ فَاسِقًا.

'May Allah never have mercy upon this man, he was an evil doer.'

Hammaa Ibn Zayd was in the market of Basra and was asked about Bishr Al-Mareesi, he said, ' Bishr Al-Mareesi is a disbeliever in Allah (ﷻ).'

Imam Ahmad رحمه الله said I heard Imam Mehdi in the days of what Bishr did say, 'whoever says that Allah ﷻ did not speak to Musa عليه السلام should be commanded to make Towbah, and if he doesn't make Towbah his neck should be cut.'

Ahmed ibn Hanbal said not to pray behind him.

Ahmad Ibn Abi Du'aad

He died 240 AH and he was from the Mu'tazilah. He had accompanied some of the students of Wasil Ibn Ata.

-he was a judge of basra for mutasem, waafiq,

-absorbed beliefs of jahm

-born in basra

-responsible for mihna(torture of scholars)

-dar ul qutni (385 AH) said about him - 'he is the one who put ulama to trial (to torture them) to say Quran is created.'

Al Hasin bin Dawad said he asked Imam Ahmad رحمه الله, 'about the one who says the Quran is created? They are a Kafir'. Quran is from ilm of Allah, whoever says Allahs knowledge is created is a Kafir

M

Their Eloquence

From the means of them spreading, were they were very eloquent in speech and their ability to debate was very good. Another mean was that they refuted some people of Ahlul-Bid'ah.